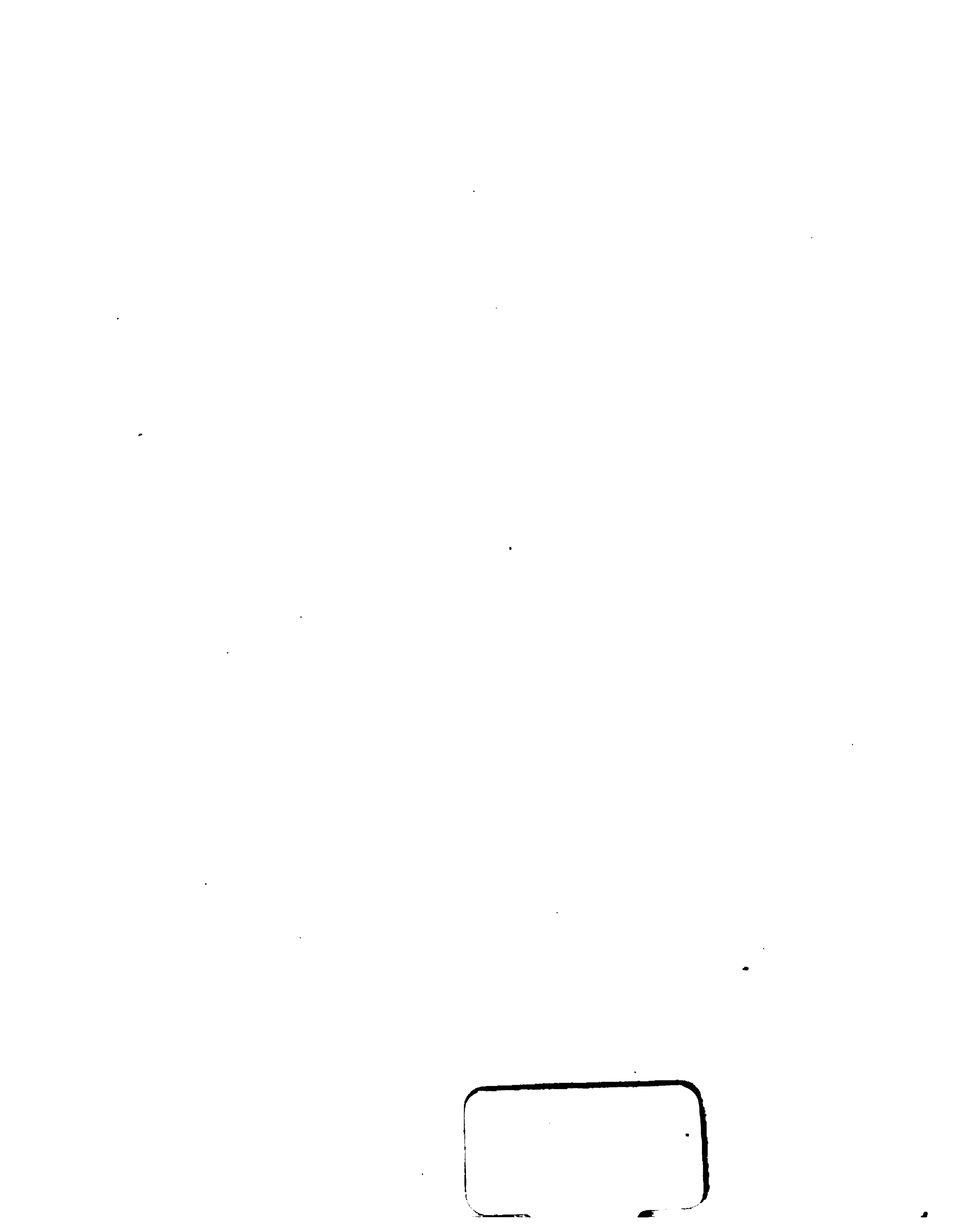
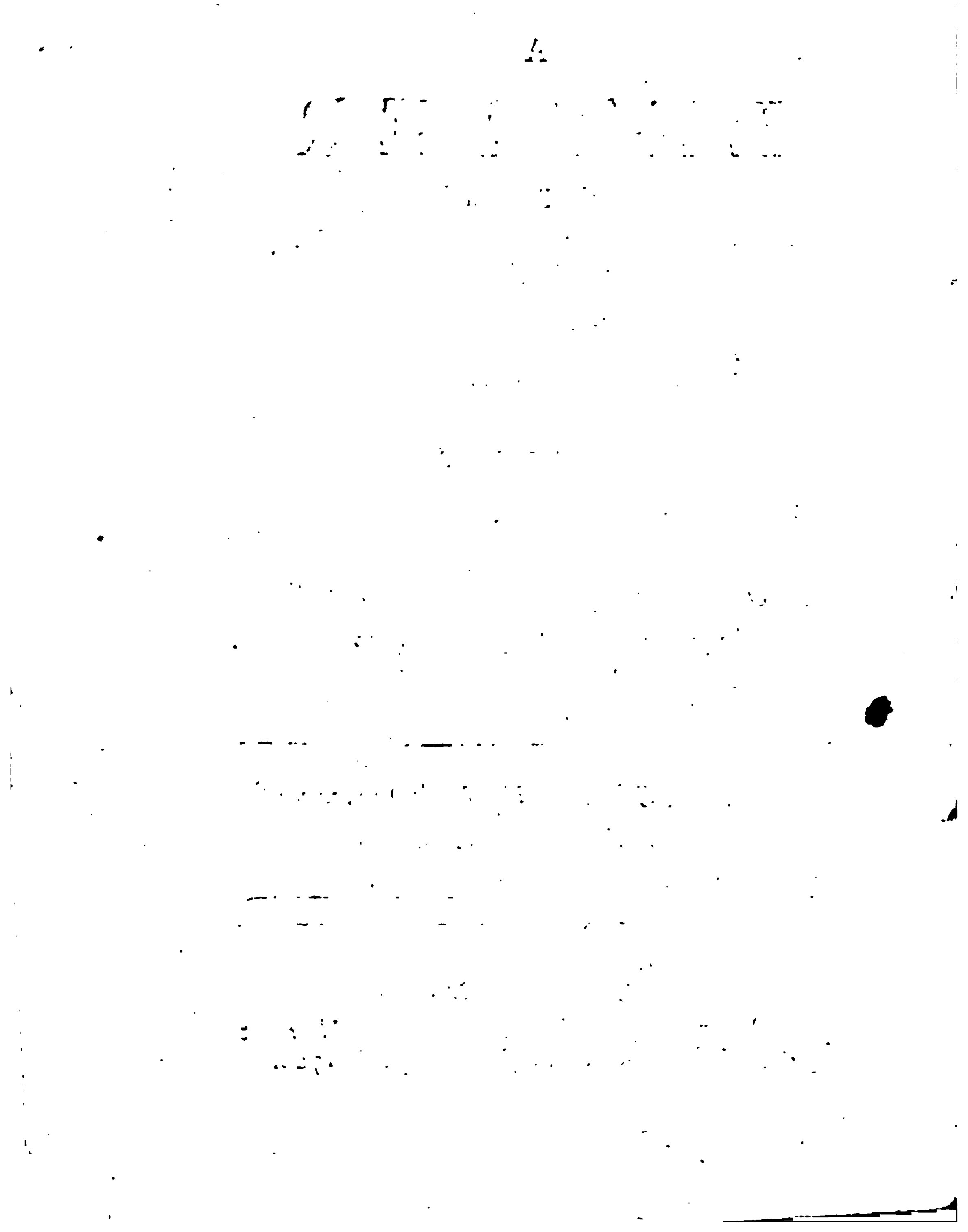


A
LETTER
To the Reverend
Dr. *WHITE KENNET*, D.D.
In Defence of
The Engliſh Hiſtorical Library:
AGAINST
The Unmannerly and Slanderous Objections of Mr. *FRANCIS ATTERBURY*, Preacher at the *ROLLS*, In his New Theory of the *Rights*, *Powers* and *Priviledges* of an *Engliſh Convocation*.

By *W. NICOLSON*, Arch-Deacon of *CARLILE*.

LONDON:
Printed for *Timothy Childe* at the *White-Hart*, at the Weſt-End of St. *Paul's Church-yard*, 1702.



A LETTER To the Reverend Dr. *White Kennet*, D.D. &c.

SIR,

YOU will be the only Person that will wonder at this unexpected Address, since every other good Member of our Church must be truely sensible how far your late powerful Defence of our Establishment (against the pernicious Tenets of some forward Projectors) has merited a publick Return of our Thanks: And the kind concern you have been pleas'd to express for my particular share, in the common Cause of our sufferings, obliges me to the most early Acknowledgement. You have let the World know how unjust some of Mr. *Atterbury*'s Slanders are, and what dishonest Care he has taken (in the Second Edition of his Book) to palliate others, wherein even his own Conscience had discover'd the Injuries he had done me. I have Reason to believe that his former Edition is in more hands than the later, and therefore shall confine my self, in this Reply, to

that; leaving his new Insults to live or die, at the discretion of his Readers.

The First Part of the *English Historical Library* met with an Acceptance so far exceeding my hopes, that I hastily threw the rest of my Notes together, in a full and confident Assurance, that, whatever their Fate might be amongst the *Wits* and *Banterers* of the Age, the Design would so far recommend it self to Men of Gravity and good Learning, as to invite some of them to finish what I had so imperfectly begun: And therefore to be accosted in such a blustering and surly manner, as I have been, by a Clergy-man, a Preacher at the *Rolls*, and a Chaplain in Ordinary, was (I confess) very surprizing. I have often sensibly reflected on the unhappy coarseness of Stile and Behaviour, to which we *Countrey Parsons*, as they call us, are inevitably condemn'd: But, surely (thought I) the Divines at Court, all of 'em, to a Man, are Persons of a more polish'd and smooth Demeanour. This, I now find, is a *Mistake*, and 'tis indeed the Greatest which Mr. *Atterbury* has discover'd to me. I was also abundantly conscious (no Man more!) of the many other inconvenient Circumstances I labour'd under, and, with as much *Modesty* and *Humility* as I am Master of, beg'd the Assistance of others more fortunate and able than my self. Such Helps, as I sought for, have been generously afforded me by several of the greatest Eminence in our Church and State; whose obliging Encouragements have rais'd me above the impotent Malice of any such Pert and Pedling Retailer of another Man's Collections, as Mr. *Atterbury* has shewn himself to be. What he has handed out to the World, relating to me and

my Works, I shall examine in the same order he gives it; leaving the grosser Blunders of his Book to the due Chastisement of those Greater Men with whom he has done me the Honour to bespatter me.

The first Glance of Favour that I have from him is pretty early, towards the beginning of his Preface; where he gives his Reader a Chronological Account of the Advances made towards the Destruction of the Establish'd Church, since the publishing of Dr. *Wake*'s dangerous Book. The Dissenting Ministers in *London*, as he proves from the Authentick Evidence of a Notable Letter, have had their *General Meeting*; and the Non-Conformists in *Dublin* have open'd their *Synod* with a Sermon: Nay, and to compleate our Ruine, *a New Definition of Convocations has obtain'd; which we are now told are only Occasional Assemblies*, &c. For a Proof of this last (Crowning) Mischief, he refers to my *Historical Library*. I have not been accustom'd to Herd with such Companions as he there assigns me; yet, since he will have it so, let me reason the Case a little with him on the behalf of my *new* Friends. He ought certainly to have Registred the *Dublin* Sermon in his *Appendix*: For it must be a very sorry one, if 'tis not more Edifying, and more to his purpose, than the *Newbury*-Letter. Nor has he dealt fairly with this *Berkshire*-Epistle; whereof he has Printed a very faulty Copy. I once saw a Transcript of this famous Record, in the hand of a very worthy Member of Parliament, in the County of *Cumberland*; to whom it was communicated by an Eminent Divine of our Church, whose usual place of Residence is in *Berkshire*, and not far from *Newbury*. His send-

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ing it thither was ſuppos'd to be with a Deſign of having it conſider'd in the approaching Seſſion, as a Matter of terrible Conſequence; and therefore, we may aſſure our ſelves, all imaginable Care was taken to have the wicked Inſtrument moſt exactly Copy'd. There the ſetled Correſpondence of the Diſſenting Congregations was declar'd to be *for the Advancement of the Intereſt of Religion, and Reformation of* MANNERS; the ſame good End which ſome Committees of Miniſters and Gentlemen, in our own Communion, have propos'd to themſelves; Whereas this Printed Letter ſets up for *the Reformation of MINISTERS*; which looks like a Plot of another faſhion, and may end the Lord knows where. So much in Juſtice to my Brethren of the Separation: Let me now look to my ſelf. If the Reader happens to conſult that part of my Book, to which he directs him, he'l find that this *New Definition* is none of mine; but that 'twas drawn up by the late admirable Biſhop *Stillingfleet*, to whoſe deep Learning, and exact Judgment, this Church ſtands eternally indebted. Hereby he'l unluckily diſcover that the Definition is not ſo *New*, as Mr. *A.* (for ſome ſpecial purpoſes of his own) has repreſented it) and that a Charge given in 1696. could hardly be filch'd out of a Book Printed in 1697. and ſo much Poſted to the Preſs, as (I am pretty well aſſur'd; that of Dr. *Wake*'s was. But (beſides this Inconvenience) he will alſo preſently conſider, that the Biſhop was One of that eſtabliſh'd Reputation, that 'twas hazardous to Attack him openly. At leaſt, 'twas by no means adviſeable to do it here in the beginning of his Book; becauſe the thwarting with ſo great a Man, at the very Entrance

trance, might disgust his Reader, and prejudice him against all that was to follow. For these weighty Reasons, the whole Lead of his Indignation (for the present) rests upon me: Tho', as soon as he shall, in four or five of his first Chapters, let the World know what a mighty Man he is at Syllogism and Dint of Argument, His Lordship's Friends shall find that *His* Works will be consider'd as roughly (and with as little Ceremony) as those of meaner Men.

The next Jerk he gives me, is (Pref. vii.) for relying too *Implicitely* upon *Spelman's* Glossary; and on the Credit of the *Posthumous part* of that Book, mistaking the Third Year of King *James* the First for the Seventh, inthe momentous History of a Dictionary: The Errour here is of no fatal Consequence that I know of; and I told the world as he tells it after me, whence I had the Account: But from hence to conclude that I *never saw any Edition of* Cowel's *Interpreter*, is arguing according to his wonted exactness in Logick. I might as well affirm that he never saw a Common-Prayer-Book; because (p. 275.) he cites the Second Collect, in the Service of the Fifth of *November*, instead of the First. Such a Trip as this I should willingly have over-look'd and pardon'd; but 'tis so parallel to that of mine, that he'l forgive the taking this sleight Notice of it: Especially, since it may remind a Man of his New and curious Interpretation of the word *Clergy* in that Prayer; which, he saies, means the whole Ecclesiastical state (both *Upper* and *Lower* House of Convocation) *then assembled in Parliament*. This is a Notable Remark indeed, and proves that the Conspiratours villainously design'd to blow up St. *Paul's* Church as well as St: *Stephen's* Chappel: a

Secret

Secret not formerly discover'd. He raises another special Inference from the foremention'd mistaken Date, which is, that I am *always an Implicite Transcriber.* I find, by his ERRATA, that the word *Always* (when he speaks of my Lord of *Sarum*) signifies *Often* and *Sometimes*; and, for his own sake as well as mine, I would beg the Benefit of that Interpretation here: For otherwise, the Expression looks a little too *hasty* and *round*, to be consistent with that staunch Gravity and Veracity which the World expects in a Church-Advocate and a Preacher. Now, admitting this signification of the word, I may as justly assert that Mr. *Atterbury* is *always in an Errour*; since it has been made very plain of late that *Sometimes*, and very *Often*, he is so. *Implicite* is his darling Epithet. It's ever in readiness for any Man that Steps in his way; and I am content to take my share of it, where-ever he pelases to assign it me. I cannot so easily allow it upon some other Occations, as when he affirms that the Provincial (*a*) Synod of *York* is obliged *implicitely* to follow the Determinations of that of *Canterbury*. The Author of *Antiquitates Britannicæ* (whom he acknowledges to have (*b*) *best understood our Constitution*) tells us, that, in the Third Year of King *Henry* the First s Reign, the Clergy at *York* unanimously rejected Archbishop *Anselm*'s Synodical Constitutions: And the Issue is very remarkable; for hereupon, (*c*) *Statim Spretæ atq; contemptæ fuerunt.* I could give some other Instances wherein it appears that we have not be n *always Implicite Transcribers* of the Copy

(*a*) Rights, &c. p. 46. 335. (*b*) Ibid. p. 342. (*c*) Antiquitat. Brit. Edit. *Hanov.* p. 119.

set

ſet us by our Brethren of *Canturbury*: But, as I hope never to ſee any Claſhing betwixt the two Provinces for the future, ſo neither do I take any pleaſure in recounting the Diſputes that have happen'd heretofore.

After theſe light Skirmiſhes, out comes his Declaration of War; which, to keep me in my Calling, and to preſerve it for a Precedent to future Generations, I ſhall here *implicitely Tranſcribe*. ' There's a ' Third Gentleman, (Mr. *Nicolſon*, by Name, ſays the ' Margin) who, in a late Book of his, has taken up- ' on him to be a kind of Umpire in this Controver- ' ſy. By what ſecret Motive he was invited to un- ' derake this Office, he beſt knows. Sure I am it ' was not out of any peculiar Skill or Abillity he ' had to diſcharge it. Since he has gone out of his ' way to mix in a Diſpute that did not belong to ' him, he muſt excuſe me, if I have not gone out of ' mine, to avoid ſeeing his miſtakes; which I have ' taken notice of no otherwiſe, than as the Courſe ' of my Reflections, and the particular Matter I ' was upon, led me to obſerve them: And, even ' at this Rate, the Crop of Errors was plentiful. This were a moſt terrible and aſtoniſhing Charge, were there as much *real Truth* in it as there's *ſeeming Bravery*: But, to my great Comfort, it wholy wants that moſt formidable Ingredient. For, 1. I did not *take upon me to be an Umpire in the Controverſy*; having only given my Reader the Deciſion of it in the words of a moſt Religious, Learned, and Venerable, Father in God: (*a*) *Who* (*beſides*

(*a*) See the *Narrative* of the Proceedings in the late Lower Houſe of Convoc. p. 39.

his other Excellencies so well known) *was a Skilful Canonist, an able Civilian, and particularly knowing in the Constitution of our Church.* All that I ventur'd to advance, of my own Thoughts, was, That the *Controversy had been manag'd with somwhat of an unbecoming Bitterness and Zeal*: And I wish that the *Preacher* had given me any Reason to hope that what follow'd would be in a better Temper. 2. I was not under the Influence of any such *Secret Motives*, as he here uncharitably Suggests. I thankfully adore the Divine Providence for giving me my Lot in my Native Countrey: Where, for Twenty Years past, I have liv'd in a (*b*) *Reputation, out of which* he can never *write me*; and have contented my self with *Preferments*, of an humble and modest Value, *into which* he will never desire to *write himself*. But, 3. Supposing I had been that bold *Undertaker* he speaks of, he can never be *sure* that I want either *Skill* or *Ability* to discharge the Office: Since I am much *surer* that he's no such Competent Judge of my Parts, Temper and Principles, as he pretends to be. No; No. The Man that quotes *Gervase of Dover*, in words at length, that thinks an *Hired Clerk* (tho' it signifies neither more nor less than a *Court-Chaplain*) an *odd* Expression in the *Saxon* Chronicle, &c. May brush up his Eyebrows as high as he pleases, but he's not (at all) that *sure* Man, that he takes himself to be, in matters of *English* History and Antiquities. And, 4. How is it (can you imagine, Sir) that I have *gone out of my way* in what I have written on this Subject? Ought I not to have mention'd the *Convocation* amongst our other Ecclesiastical Courts?

(*b*) See Mr. *A*'s Pref. towards the end.

Are

Are there no Memoirs here that may be of any uſe to an *Engliſh* Hiſtorian? If there be any ſuch (as, 'tis hoped, his immortal Book will be an Everlaſting Teſtimony that there are (I cannot ſee how I came to be beſide my Road when I treated of the Nature and Conſtitution of this Court. And, laſtly, is he likewiſe *ſure* that he will keep *his* Road better than I have done *mine*? Will he never *take notice of* my (ſuppos'd) *Miſtakes any otherwiſe than as the Courſe of his Reflections, and the particular matter he's upon, leads him to obſerve them?* Before he and I part, I ſhall convince him of the ſlackneſs of his Memory in this point; and, in order to't, ſhall here briefly aſſure you (Sir) that, after all the pains he has taken (both in his way and out of it, which truly I know not well how to diſtinguiſh) he has reap'd no ſuch *plentiful Crop of Errors*, in my Books, as he vainly imagines. For Example.

P. 18. He leeringly produces a Paſſage, wherein I maintain that the Covocations were heretofore *frequently Inhibited, even in the very Writs of Summons, from Decreeing any thing to the prejudice of the King or his Realms.* Theſe indeed are my very words; and I do refer my Reader, for a Proof of 'em, to *Dugdale*'s Summons in the Reigns of *Edward* the Firſt and his Son: *Where* (ſaies Mr. *A.*) *there's not a word to this purpoſe, nor can there be; for* Dugdale *has no Writs for Convocations, but only for the Parliament.* To this I can as boldly reply, Sir *William Dugdale* (in his Book of Summons) has a great many *Writs for Convocations*, and in ſeveral of theſe, within the Reigns mention'd, there are ſuch *Inhibitions* as I ſpeak of. To try this Iſſue fairly, I muſt deſire Mr. *Atterbury* to remember that (from my

great Authority) I have told him that there are *some Convocations that are call'd by the King's Writ to the Bishops as Members of Parliament*: Which he is so far from reckoning a Mistake, that he chiefly proves the Right of all his own Convocations to a *Stated* Time of sitting from these very Writs. Nay, he's so much in Love with the Clause of *Præmunientes*, that he produces the Opinions of Council, to avouch, that this alone is warrant enough for the Members of our present Convocations, to meet and assemble themselves at the opening of every New Parliament: So that he must necessarily agree with me, that, tho' *Dugdale* has no Provincial Writs, yet he has given us good store of the other kind, which (upon his own Principles) are as properly *Writs for the Convocation* as *for the Parliament*. I must take a little more pains to clear his Understanding in the other particular; because the *Inhibitions* that are couch'd in many of these Writs, are not so easily discoverable by a Writer in so much Heat and Hurry as he seems to be. He must know then, that *Edward* the First was forced from his Wars in *France*, by the Treachery of Archbishop (a) *Winchelsey*; who (under the pretence of redressing Grievances, and easing the Country of their heavy Taxes) had animated the Populace against their Soveraign: And some of our Historians say, that, at the same time this King took the Advantage of something like a *Præmunire*, into which the Clergy had fallen by a too close Adherence to the Measures prescrib'd them by that Archbishop. Take the Account in the words of my Author: (b) *Rex* Edwardus *fecit saisiri*

(a) Antiq. Brit. p. 204. (b) Th. Wikes, ad An. 1298.

omnia

omnia Temporalia Clericorum, eximens eos a Protectione sua, quod anno precedenti nollent eum respicere de bonis suis contra Scotos; *nam* Robertus *Archiepiscopus de consensu Cleri procuraverat a Papa Inhibitionem ne quis Clericorum Regem respiceret de bonis suis, unde & plures Prælatorum timore coacti Protectionem Regiam quæsiverunt.* The King, having the Churchmen thus in the like condition wherein they were afterwards caught by *Henry* the Eighth, thought it convenient to take this Opportunity (as King *Henry* likewise did) of hampering 'em in their Debates, and confining them to such matters as he thought proper to lay before them: Whereupon, the Year following, their Writs of Summons were alter'd, for whereas they formerly ran in general Terms [*Super diversis et arduis Negotiis Vobiscum Colloquium & Tractatum habere Voluimus*] the stile was now a great deal more strict and limitting, (*a*) *propter quædam* Spacialia *et ardua Negotia*—— *Vobiscum* Speciale (or sometimes *Specialiter*) *Colloquium habere Volumus.* Now, This Gentleman's Learned Acquaintance in the Inns of Court will tell him, that the word *Specially* in our Law-proceedings, signifies all one as *Particularly*, or (if he pleases) *Individually*; and therefore the Prince who calls upon his Great Council on some *Special* Occasion, or to advise with them *Specially*, fore-closes their straying into Debates of a foreign Nature: And this, with his gracious Allowance, I would make bold to call an *Inhibition*; which is much more frequently to be found in the *Belly of a Convocation-Writ* (as he prettily words it) than he imagin'd. I confess the word *Specially* occurs

(*a*) *Dugd. Summ*, 27. *Ed.* 1. p. 24.28. *Ed.* 1. p.26.&c. and 1 *Ed.*2. p. 57. 2. *Ed.* 2. p. 56.

in

in the Writs directed to the Temporal Lords, of those Times, as well as in these that Summon the Clergy; And I have great Authorities for't, that this proves that *They* were likewise limitted in their Debates. I could here fill my Margin with Quotations: But I shall content my self with a Single Writer, who (for several Reasons) ought to be had in great Veneration by this *Preacher*. 'Tis Dr. *Peter Heylin*, (a) of happy Memory; who allows that the Expression in the Parliamentary-Writs [*ad Tractand. Super* quibusdam *arduis Regni Negotiis*] limits and restrains their Debates to such particular Cases as the King thinks fit to consult them upon. Thus, Sir, have I once more acquainted him whence I drew this *Curious Remark*, as he sportingly calls it: Nor can I think there will be any Occasion to alter one word in this passage upon a *Second Edition of my Book*, which his little Splenetick Reflections will never be able to prevent.

P. 31. He tells you that I do *not seem to have consider'd that the mix'd Meetings held by the* Saxon *Kings were stil'd* Synodi *and* Concilia, because (in my Notes on *Camden's Northumberland*) I assert *the meeting at* Twiford, *in which St.* Cuthbert *was chosen Bishop, to have been no* Synod, *but a* Parliament. 'Tis much I should *not consider* this; when I there particularly refer the Reader to King *Ælfred*'s Translation of *Bede*'s Ecclesiastical History, wherein that meeting has no other Name given it than *Sinoth*: But, tho' this was a proper Name for it in the Days of *Bede* and his Royal Paraphrast, I think the word *Parliament* suits better with the Language of

(a) Advertisements on *Sanderson's* Life of King *James* the First, p. 24.

Mr.

Mr. *Camden's* Time and mine; and therefore I humbly offer it, as an amendment of my Author's Text, to put in a word of modern use, instead of one now obsolete, as to the true Meaning and Import there intended. I have many things to add to the short Account which I gave of this Matter in my Notes on the *Britania*. I shall now only need to observe, that the Original Manuscript of the *Legend of* St. *Cuthbert* (an Exact Copy whereof I have, by the favour of the worthy and famous Mr. *Evelyn*) accquaints us that King *Egfrid* was, at that time, *attended both with the Lords Temporal and Spiritual*: Which, I presume, will go a great way towards the making it a *Parliamentary* Meeting. After all; Let Sir *Henry Spelman* himself be my Advocate in this cause: (*a*) *Licet enim*(saies he) Σύνοδος *Concilium sonat & Conventum tam Saecularium quam Ecclesiasticorum, et ipsarum etiam aliquando faeminarum; Obtinuit tamen usus Vulgaris, cum apud Recentiores, tum apud Veteres, ut de Ecclesiasticarum Comitiis plerumq; censeretur.*

P. 148, 149. He observes that I follow Dr. *Wake* in the Story of *Henry* the Eighth's correcting the Articles. By *following* here he does not mean (as some of his Readers may rashly Suppose) that I take this upon the Doctor's Authority; but only that *My Book* was Penn'd, or Publish'd, after *His*: Which, for several Reasons that might be alledg'd, is most demonstrably true. That his Words are thus, and no otherwise, to be expounded, is very plain: For the Doctor, it seems, had his Tale from my Lord of *Salisbury*; and I have mine (as the Critick himself confesses) from my Lord *Herbert*. Mr. *Atterbury*

(*a*) *Concil. Tom.* 1. p. 529.

has

has transcrib'd my Lord *Herbert's* Words, as I have done; and I cannot (for my life) see but that I have done it fairly, and that the *Authority in this Case cited is to be depended on.* He is indeed wonderfully well dispos'd towards the Writing *Animadversions* on my Books; but his Power is never answerable to his good Will.

P. 179. How the word *Defence* came to be Printed in my Book, instead of *Doctrine*, I cannot tell: But I am very sure that the Title of the Book here mention'd stands right in my first Collections, *A necessary Doctrine*, &c. and I am very confident 'twas likewise so in that Transcript of my Papers which I sent to the Bookseller. By his own accurate Work it appears that as great Slips as this may escape, where Authors are much nearer the Press than I was. But, the main of my Crime is, that I have asserted that the King *drew up the Articles* in this Book; without *intimating my dislike of it*; or, letting the World know that what He did in this matter was *at the previous Permission of the Clergy, by whom it was afterwards Confirm'd in Convocation.* The first Branch of this Charge is *False*; the Second, Scandalous and *Saucy*; and the Third, *Nonsense.* I say not a word of the King's *drawing up* these Articles; observing only that he wrote *Animadversions* upon them, which the Preacher calls *making some Marginal Amendments*: And, if he's better pleas'd with that mode of expressing himself, he's welcome to let mine alone. What had I to do to *intimate my dislike* of the King's thus medling in Affairs of an Ecclesiastical Nature? If indeed I had *dislik'd* it, which I could see no Cause for, it had been an impudent Digression to have Publish'd such a Sentiment. Yea, but (like an *unaccurate*

curate Historical Librarian, as I am) I take no manner of Notice of the King's doing all this *at the previous Permission of the Clergy*. No indeed, Sir, I do not. Nor can I yet imagine why I should: For (besides that the being thus minutely Circumstantial is more the Business of an *Historian* than an *Historical Librarian*) I cannot well apprehend how the Clergies *humble Submission of the Book* (to speak in its own Language) *to His Majesty's most excellent Wisdom and exact Judgement, to be recognis'd, overseen and corected*, &c. is consistent with their Authoritative *permission* of him to make his Alterations.

P. 214. He resumes the Debate about the *New Definition* of a Convocation, and peevishly remarks, that I am only a *little* Author that has copy'd this out of a *Great one*. I very heartily acknowledge my self to be extremely *little*, and even of no Consideration, when compar'd with so truly *great* a man as the late Learned Bishop *Stillingfleet*: But, the *Greater* He was, and the *Less* I am, the weightier must the Reasons be that induce me tacitely to Submit to his Judgment and Determination of the Controversy now before us. I also thought it most agreable to the Nature of the best and purest General Councils, which (as is observ'd by (*a*) *Richerius*) dispatch'd their Debates most readily and peaceably whilst they continu'd under the Direction of the Civil Powers. But our Animadverter is of a less pliable Temper; and therefore, *let the Definition come from what hand it will, he must be bold to say that it is unskilfully drawn*. To the no small Satisfaction of his Adversaries, his *Skill* is not proportionable to

(*a*) *Hist. Concil. Gen. Lib.* 1. *Cap. Sect.* 17.

his *Boldness*: For, tho' he has Courage enough to *say* any thing that comes in his Head, he commonly wants the Art of *Proving* what he confidently and bravely asserts. Well; but wat's that Exact and Logical Definition which he'l oblige us with, in lieu of this clumsie one of the Bishop's? Why, 'tis this: *A Convocation is a Stated Provincial Synod, attendant on a Parliament*; and, by the Commentaries he gives on't in the other parts of his Book, that Venerable Assembly appears (all over) in such a Disguise as I should never have known it in. I shall not here Nicely examine how *Skilfully*, or *Unskilfully*, this *Newest Definition* is drawn; but, leaving that point to be canvass'd by his *principal* Antagonist, shall only freely declare, that I am still for abiding by my Lord of *Worcester's*, which I take to be both *older* and *better*. I am sensible this is a sure way to continue under the *Preachers* Displeasure; he having (*ex mero motu*) let Mankind know that he *cannot, for his heart, like* such as are of that Perswasion: *For he remembers well that those were thought throughly honest by neither side, who were for* Occasional Communion. What a strenuous and invincible *For* have we here? What (in the Name of Goodness!) have the *Occasional Communions* of Dissenters to do with the *Occasional Meetings* of the Establish'd Clergy? Must every *Occasional* Man and Thing be reprobated? I may possibly as little aprove of those *Occasional Communions* as himself; and yet I cannot, for *my* Heart, dislike *Occasional* Eating and Drinking, when I am Hungry and Thirsty, without waiting for the *Stated* times of Dinner and Supper.

P. 274. He abuses Sir *Henry Spelman*, his Reader and me, in puting the Words [*Coram Episcopo et in*

Synodali

Synodali Conventu] together, as if the *Synodalis Conventus* (in the cited part of the Glossary) were only to be understood of the County Court, or some such other little mix'd Assembly, where the Bishops sometimes sat: Where as Sir *Henry*, haveing first ment whereas I on'd the ratifying of Grants *coram Domino Manerii*, *coram Domino Hundredi*, and *coram Vice Comite*, presently adds— *Solebant praterea, in conferendis Pradiis Ecclesia, Chartam Sapius ad Altare*, &c. *Sape utiq; in Conventu* Synodali *ratam facere.* Which must necessarily be understood of so many several Courts wherein these Matters were transacted, *and after the two Jurisdictions were compleatly Seperated*: For the learned Author manifestly distinguishes what was done *Coram Synodali Conventu* from what was acted *coram Rege et Paribus Regni*, &c.

P. 291, 292, &c. For four Pages together he's in great Fury with me for carrying the Jurisdiction of *English* Archdeacons no higher than the Conquest; which is a Fault, whereof (after all the Correction that he has given me) I do not yet find any occasion to repent. I cite a good Authority, asserting that it is no Elder, and he Sawcily observes that the Learned Bishop (to whom I appeal.) publish'd this *in favour to his one Order*, adding also (Very constently, and like himself) that it was a *Slip of his Memory*. But—Are his *Saxon* Testimonies, in this Case, Preferable to that of my *partial* and *craz'd* Bishop? I trow not. There's not a word of these Ecclesiastical Judges, or their Courts, in all *Lambard's* Laws; nor even in those of *Edward* the Confessour, confirm'd by the Conquerour. Nor is it possible there should be: For we know very well that, throughout the *Saxon* times, the

Bishops (*a*) sat personally in the Court with the Sheriff and other great Men of their Dioceses; they (*b*) visitted yearly in their own persons, and never (as far as I could yet learn) acted by any sort of Deputies or Officials. Mr. *Atterbury* indeed produces a few insignificant and Counterfeit Records, some of which seem to come up to his Point; and, to multiply his Witnesses into a fairer Appearance of strength in their Numbers, he refers his Reader to the *Decem Scriptores* and *Spelman*'s Councils for one and the same Testimony. *Spelman* says he met with several Copies of that Instrument, for which (as if it were some New Matter) the learned *Preacher* will needs send us to the *Evidences of Canterbury*, or *Dover*, and he gives us one of 'em wherein the pretended Archdeacon (*Wilfrid*) is modestly placed in the Reer of the Subscribing Bishops: whereas, in the impertiment Evidences of this great *Patron of our Synodal Church*, he takes his place in the very middle (*c*) of the Prelates; a Freedom which some late Writers would perswade us to believe, that even the Archdeacons of our own Age have a Title to. This Venerable Decree is said to be enacted at *Baconceld*, in the year 798. but we meet with it (*d*) afterwards, in a finer form, at *Clovesboe*; where the ingenious Monk, who new model'd it, has set the Archbishop and his Suffragans in their proper Order; assigning each of 'em a Train of Abbats and Priests, who are suppos'd (forsooth) to attend them to the Synod from their respective Dioceses. In the close of some of these Lists we have, here and there, an

(*a*) Vid. LL. Hen. 1. cap. 7. *Spelm*. Concil. Tom. 1. p. 416. cum *Evident. Cant.* Col. 2212.

(*b*) Constit. *Odoni*. Archiep. apud.

(*c*) Conf. *Spelm.* Tom. 1. p. 318.

(*d*) *Spelm.* Tom. 1. p. 325.

hum-

h[illegible]le Deacon : But, becauſe 'twas fit that the Metropolitan's ſhould outſhine the reſt, the Courtly Compiler of his famous *Evidence* has kindly dubb'd His an Aochdeacon ; and 'twas in his power to have likewiſe ſurrounded him with Arch-Abbats and Arch-Prieſts, Sir *Henry Spelman* was wiſer than to draw any ſuch Concluſions, as Mr. *Atterbury* has done, from any Canons in either of theſe Councils ; and he would (eſpecially) have been aſham'd to have produc'd theſe ill contriv'd Decrees (wherein we have the Subſcriptions of ſo many Biſhops, who we are ſure were not Contemporaries) as Authentic Evidence. The credit of the *Northymbrian* Presbyers runs as low. The learned (*a*) Publiſher of their Laws confeſſes they are of a ſtricter kind than were in force any where elſe in *England*, at that time, and that he cannot tell who compil'd them. He thinks it indeed not altogether unlikely that they might be drawn up by A.B. *Oſwald*; *qui*, *pro Severitate*, ſaies he, *qua in* Romanis *efferbuit Canonibus obſervandis*, *iſtas* Noviter *cenſeatur induxiſſe* : And, as to any other Conſtitutions of *S. Dunſtan* and *S. Oſwald*, that are or can be alledg'd in this Caſe, I ſhall only obſerve that they were two Zealous (*b*) Attempters of bringing in the *Roman* Diſcipline into the *Engliſh* Church, and that therefore they (or their Worſhipers, the Monks) framed their Canons in ſuch a manner as they deſir'd to have 'em obey'd, and not as they were (in truth) ſubmitted to. 'Twas great goodneſs in the *Preacher* not to produce A.B. *Egbert's* Collections (which he calls (*c*) *Engliſh*

(*a*) Ibid. p. 502. (*b* Vid. *Spelm.* Conci. Tom. 1. p. 502. e. *H. Whart.* Not. in *Osbern.* A. S. Vol. 2. p. 111. (*c*) *Rights*, &c. p. 5.

Conſt-

Constitutions made in the middle of the Eight Century) to prove the yet (*d*) greater Antiquity of our Archidiaconal Jurisdiction. Did he know ('tis verily beliv'd he did not?) that some of these were of a (*e*) later Date than is pretended? And does he not know that the *Northymbrian* Canons are likewise younger than they seem to be, and borrow'd from abroad, being only dress'd up (*a la mode d'Anglois*) with *Saxon* penalties and Mulcts? If he does not, let him have a little patience till I am at leisure to give him the Remainder of my *Insipid* Notes on *Northumberland*; and, I dare engage, he will be prevail'd on to believe that both of 'em are of Equal Authority. I am still of Opinion (with humble submission, Sir, to your self and other better Judges than I am) that no Archdeacon ever Excercis'd any Jurisdiction in *England* till some time after the Conquest: that is, till the Canon-Law was establish'd here. That and the Feudal-Law are about the same Age with us; and as this made great Changes in the Civil Government, so did the other in the Ecclesiastical. The first Institution possibly of an Archdeacon, in the Diocese of *Canterbury*, is recorded in an old Instrument of the *Monasticon Anglicanum*; where we are told of Archbishop *Lanfranc's* Refusal to Consecrate a new Bishop of St. *Martin's* (in the Suburbs of *Canterbury*) (*a*) *dicens quod in una Civitate duo Episcopi minime esse deberent, &c. Novus enim homo, & nec dum Consuetudinem Patriæ vel Dignitatem* Dorobernensis *Ecclesiæ edoctus, antiquum Antecessorum suorum morem in hac parte sequi supersedit; ipsum*

(*d*) Vid. Except. *Egbert.* 105. p. 258 (*e*) See Burnets Hist. of Rights of Princes, &c. p. 140. (*a*) Monast. Angl. Tom. 1. p. 26.

igitur

igitur non subrogavit, sed loco Episcopi quendam Clericum suum Archidiaconum *ordinavit, quod se fecisse ante mortem suam vehementer indoluit.* Archidiaconus *ergo Constitutus curam super Clericos Archiepiscopi intendebat*, &c. *Thomas*, the first *Norman* Archbishop of *York*, was the Man who divided that Dioceſe into (*b*) Archdeaconries, and *Durandus*, in his time, is the first Archdeacon of *York* that I ever heard of. There may be Forty old Copies of the Conquerour's Order, against the Bishops mixing Juriſdiction with the Sheriffs, which I have not ſeen; ſince, in all Ages, from that time to this, it has been a pretty Common Practice *to transcribe those who had transcrib'd others*: But neither will this ſo effectually prove his Point as our confident Patcher up of Evidence imagines. If it be true, that King *William*, in the Eighteenth Year of his Reign, decreed that *no Archdeacon should hereafter hold any Pleas in the Hundred-Court*, it does not thence follow that the *Archdeacons exercis'd Jurisdiction in those Courts before the Conquerour came in*; becauſe, in leſs time then Eighteen Years, many Grievances have been known to have had both their Riſe and Redreſs. By all that he has ſaid of this matter, I have not one ſpark of Light more than I had before: For, ſo effectually do the Laws of (*a*) *Henry* the First contradict all that is pretended be to enacted by his Father in this particular, that he muſt be a very Young Antiquary (and as Young a Logician) who believes that any certain Concluſion can be drawn from ſuch perplex'd principles. To his *railing Accusation* in this place

(*b*) Vid. *Tho. Stubbs*, Act. Pontif. Ebor. Coll. 1707, 1708.
(*a*) Cap. 7. *De Generalibus placitis*, &c.

(That,

(That, I have *liberally given up the General Rights of the Church, as well as the Particular Advantages of my own Office and Authority*) I do not think it becomes me to make any other Reply than that Mr. *Atterbury* does not know me. I have had the Honour to serve in Convocation, even since the Second Edition of his Reforming Book, in a Triple Capacity; having had (besides the Powers which the Archdeaconry gives me) one Proxy from the Bishop of the Diocese, and another from the Chapter: And I am well assur'd that His Lordship and my Reverend Brethren would have been the last Men Living who would have thus entrusted me, had they entertain'd any such hard thoughts of me as this Gentleman is inclin'd to do. My constant Adherence to the Doctrine, Discipline and Friends, of the establish'd Church, has actually brought upon me those (a) *Menaces* and Oppressions of Great Men which Mr. *Atterbury* has only seen in a Dream, and whose very shadows have made him tremble.

P. 313. He's unaccountably in Wrath with me for endeavouring to support his own Opinion, about the Antiquity of the Commons in Parliament; because I do not do it with that convincing and irresistible force of Argument which he has done. In the first Place, I meanly fetch a proof out of a *Dictionary*; and so, I find, a Friend of his (about Four or Five Years ago) prov'd the (b) Rights of a Convocation out of *Blount* and *Minshew*: So that I might hope to outlive this Crime, if there were no heavyer in the Charge. But, to my Sorrow and Shame, the whole Story is an Impertinence; and is

(a) See the Pref. to his Second Edit. (b) Letter to a Convocation Man, p. 39.

nothing

nothing in the World to the purpose, for which I produce it: 'Tis *frivolous and not worth the mentioning.* To state this Question as he would have it, he omits the *Saxon* words (*thurg that Landes Folk*] as I had given them out of the Original; and takes only Mr. *Somner's* Translation [*Electi a Gentis Plebe*] to descant upon. He has not, he says, any Skill in the *Saxon* Tongue; and yet he must *beg leave to say that either the Original is faulty, or the Translation not proper.* It's an extraordinary piece of Courage (let me tell him!) to say that Mr. *Somner* has not Translated the *Saxon* words, in the Original Record, as he ought to have done; and 'tis especially so, in one who professes himself to have *no Skill in the Tongue.* But —— We are to know he *does this upon very good grounds; because it differs from the Translation which the Parliament it self made of this Record:* For there the words are *par la Commune de Nostre Reaume*; and *la Commune* (he is as sure as may be) means the *Baronage of* England. I may possibly have as little Skill in the *French* Tongue, as he has in the *Saxon*; and yet I must also *beg leave to say* that his Translation seems to me much more strain'd and improper than Mr. *Somner's*. I have, in my time, spell'd over a great many Transcripts of *French* Records, and some Originals; and, in all of 'em, *la Commune* seems to signify the *Commons*, in the modern Sense of the word. I shall give an Instance or two, which (on more Accounts than one) are richly worth Mr. *Atterbury's* Consideration. In the old Year-Books, (a) *fuit dit que le Roy fist les leis per Assent des peres et de* la Commune, *et non pas les peres et* la Commune. In the antient Form of

(a) 22. Ed. 3.

of

of Swearing the Kings of this Realm, this Question (amongst others) is recorded: *Sire, grantes vous a tener et garder les leis et Customes Naturelles, les quels* la Commune *de Vostre Royaume aur' eslue, et les defenderer et efforciere a l' Honeur de Dieu a Vostre poiare.* Which was long since thus Translated into *Latine*: (a) *Concedis Justas Leges & Consuetudine esse tenandas, & promittis per te esse protegendas, & ad honorem Dei Corroborandas, quas* Vulgus *Elegerit.* I dare say, this Translatour meant the same thing by his *Vulgus*, which Mr. *Somner* did by his *Gentis plebs*; and both of them would have constru'd the word *La Commune*) (in the *French* Copy of the Charter now before us) just as the latter has done *that loandesfolk*. I have another Reason which prevails with me to believe that this Charter was not made (as he would have it) in favour only of the *Council of Twenty-four*, indifferently chosen by the King and (this Gentleman's *La Commune*) the Peers of the Realm; which is this; I see the Bishop of *Worcester*, the Earls of *Leicester*, *Glocester*, *Warwick*, &c. (who were (b) all Members of that Council) are named as (c) Witnesses to it; and, in my poor Judgment, it looks a little incongruous that a Grant should be attested by those very persons to whom it is made. For these Reasons, I am yet of Opinion that this same *Saxon* Record, is faultless, both in the Original and Translation; that it was given and granted to the Use and Behoof of those Members of Parliament who were chosen by the *Commons of England*;

(a) Vid. *Decem Script.* Col. 2746. (b) Vid. Annal. *Burton.* p. 412. (c) *E Teste chese su sont devant* Boniface Archiepiscopo Cant. Waltero de Cantelupo Episcopo Wigorn. Simone de Munfort Comite Leycest. Ricardo de Clare Comite Glouceftriæ, &c. Ibid. p. 418.

and

and that it as undeniably proves them to be of a more antient standing than the 49th of *Henry* the Third, as any Argument which Mr. *Atterbury* has brought on the same side.

P. 412, 413. He calls Dr. *Wake* to an Account for rejecting the Authority whereon the Writer of the *Letter to a Convocation-man* founded his Doctrine, That a Convocation was call'd *Church-gemot*: And, in the End of that learned Digression, he is pleas'd to take notice that the Doctor's Assertion (that one *will be hard put to it to bring any Author Elder than* Sir *Edward Coke*, for this Opinion) *looks like one of* mine. I do not think my self able (whatever hard thoughts he may have of my *assumeing* Disposition) to *impart* any thing to Dr. *Wake* on this Subject, which may be new to him: But I must freely own that this great Master of *Modesty* and *Good Manners* has, for once, fortunately enough guess'd at my Sentiments. I should never have boggled at the Doctor's reckoning Sir *Edward Coke* an *Elder Author* than Sir *Henry Spelman*, because I am pretty sure he is so: Nor can I imagine that, even in the Fourth part of his *Institutes*, he made any of his Collections out of Sir *Henry*'s Glossary; since in 1626, when the First part of the Glossary was printed, Sir *Edward* was wholly taken up with the fitting out some of his other Books to the Press. He did not live to do the like for this: And, had he taken his Remark from the Glossary, and not from *Henry* the First's *Mſ.* Laws themselves, he would honestly have own'd it. However; it seems both these learned Knights had seen a Copy, or Copies, of those Laws which favour'd that Opinion of theirs: And, with all due Respect and Deference to their

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great Judgement, Dr. *Wake* and I may venture to say that the Reading was not Genuine. For, since their Death's, Sir *Roger Twisden* (and not Mr. *Whelot*, as our Spruce Adverlary is pleas'd to affirm) has publish'd King *Henry*'s Laws, from the most Authentic Manuscript in the Exchequer; compar'd with another in his own hand, and a Third borrow'd from Mr. *Selden*. In all these Three the word is *Scyremot*, and not (as they read it) *Chirgemot* or *Chirchgemot*: And the former appears to be the true Reading from the very Title of that Chapter, (*a*) *De Generalibis Placitis* Comitatnum, *quomodo & quando fieri deberent*.

P. 415. *Skill in Saxon*, he is resolv'd, shall be *once again his Theme*; tho' he has before truely told us that 'tis *not his province*: But his whole business, from the Begining to the End of his Book, is medling with what he does *not understand*. Here he's mightily offended at my *not being satisfi'd with the Opinion of our* English *Antiquaries and Historians; who suppos'd that* Laga (*in* Westsexena-Laga, Myrcena-Laga *and* Denelaga) *signify*'d Law, *whereas it signifies a* Country *or* District. And, why may not I (as well as Mr. *A.*) be sometimes *dissatisfy*'d with the Opinions of better men than my self? This Observation of mine has had the good *luck* to be approv'd by a very (*b*) Learned Person, who (by the joynt consent of all our modern Antiquaries) understands the *Saxon* Language the best of any Man now living: But such Authorities will do nothing with this Hero; and therefore I shall endeavour otherwise to convince him, out of his own (I mean, his

(*a*) LL. *Hen.* 1. Cap. 7. Edit. *Twisd.* p. 180. (*b*) Dr. *G. Hickes.*

Friend's)

Friend's) Collections, that I am not mistaken in this Conjecture. The first proof he brings against me is from *Henry* the First's *Enlargement of the Confessor's Laws*: And I shall here only beg that the *Text* may be admitted for as Authentic Evidence as the *Paraphrase*. We have indeed lost the *Saxon* Copy of the Confessors Laws, but, by the earlyest Translation we have of 'em in the *Latine* and *French*, we may probably enough guess how they were worded in the matter now under Debate. In Mr. *Selden*'s Edition of 'em, 'tis true, the *French* words *Danelae*, *Merchenelae* and *Westsexlae*, are render'd by *Lex Danorum*, &c. But this Translation, in many places, appears to be forced and unnatural. I shall not trouble you with more than one Instance. In the *French* we read, (*a*) *Que en* Danelae *fruisse la pais le Roi*; which is thus Nonsensically render'd, *Qui in* Danorum *Lege Violaverit pacem Rigis*: Whereas, if we will have it Intelligible, it must run, *Qui in Provincia* Danorum *Violaverit*, &c. This is more plain yet from a worse (*b*) Blunder in the *Latine* Translation publish'd at *Cambridge*; where we have *Erat autem Lex* Danorum, Norfolk, Suffolk *et* Cantabridgeshire. Would not any Man, of a moderate

(*a*) Cap. 3. Edit. *Twisd.* p. 159. Vid. etiam Cap. 5. Ibid. & Hist. *Ingulf.* Edit. Oxon. p. 88. (*b*) LL. Ed. Confef. Edit. *Cantab.* p. 149. Vid. & Reliq. *Spelm.* p. 49. where it appears that the Learned Author (before his Death) was pretty much of my Opinion. LL. Ed. & Guthr. Cap. 7. *Denalaga* signifies the same as *mid Denum* in the other Chapters of those Laws. LL. Canut. R. *Englalaga* is manifestly the *English Territory*, and *Denelaga* the *Danish*: For, as in Ch. 12. 'tis *on Westsexon*, so in the 14th it's *on Denelaga* and in the 15th again *on Myrcean*. The word *Lag* is frequently met with in the like Composition with the proper Names of Countries, in the old *Islandish*, *Danish* and *Swedish* Writers: Which if Sir *H. Spelman* had observ'd, he had never misinterpreted these words as well as *Oswaldeslaw*, &c. Vid. Concil. Brit. Tom. I. p. 432. & Monast. Angl. Tom. 1. p. 120.

Talent

Talent in thinking, fansy (even tho' the Idiom of the *Saxon* Language disallow'd it) that the word *Provincia* would do better here than *Lex*: And yet this is all the Foundation there is for what Mr. *Atterbury* brings out of the Abbat of *Jervaulx*, who (*understanding both our* (a) Saxon *Tongue and Antiquities perfectly well*) gravely assures us, that *Gildas* the (b) *Britain* translated the *Marchenelage* into *Latine*; which I wonder our learned Author should overlook. But, if *the Abbat's Skill should be doubted, yet sure* Gervase *of* Tilbury's *cannot*, and a Charter of *Henry* the First must be admitted, as what *will sufficiently clear* the point. It must be a great deal (more, I believe, than he has to say) that's *sufficient* with me: For I am strangely harden'd and impenitent in this Matter, and not to be wrought off from any of my Opinions by such Arguments as I mostly meet with in his Book. I cannot easily be perswaded that the Courtiers and Ministers of State, in the Reigns next after the Conquest, did so perfectly understand the propriety of the *Saxon* Language as he fansies: And I'll give him one Authority, of the many I could produce, to prove that my Jealousy is not groundless. In one Copy of the Conquerour's Laws we have this admirable Etymology of the *Saxon* word *Greve*: (c) *Videtur etiam quibusdam* Greve *Vocabulum Nomen esse Compositum ex Anglico* Grith *et* Vœ *Latino.* Grith *enim* pax *est*, Vœ *Miseria*, *ipsa Domino attestante, qui dicit*, Vœ *tibi* Bethsaida, Vœ *tibi* Corozaim. Greve *igitur ideo dicitur quod jure debebat* Grith, *id*

(a) Take Mr. A—'s word for it, *Rights*, &c. p. 416. (b) Decem Script. Col. 956. (c) *Lambard.* Archaion. p. 134.

est,

est, pacem *ex illis facere qui patriæ inferunt* Vœ, *id est*, Miseriam *vel* Malum. Who he was that penn'd this Gloss I know not, but he seems to me to be about the same pitch of Knowledge, in our *Saxon* Antiquities, with *Gervase* of *Tilbury* and a later Writer. To conclude this Head, Upon the nicest Search that I can make, I do not find that ever the word *Laga* (in Composition with *Dena*, *Myrcena* or *Westsexena*, in any of our *Saxon* Remains) can be otherwise rightly translated than by a *Province* or *Countrey*: So that I must here venture to repeat my old Assertion, that I am *not satisfy'd with the opinion of those that* maintain *that there were in this Kingdom, before the Conquest, three such Codes or Digests of Laws* as Mr. *Atterbury* contends for. The World may possibly hereafter be told (For, such (a) *Lengths some men will go to serve an ill Cause!*) that, *at the moment I publish this*, I have *more than one* Volume of such Laws in my own possession: And I know not how otherwise to guard against a Practice of this kind, than by averring that I am *wholly a stranger to them*; and am far from being *convinc'd* that there is *ground to believe* any such Extraordinary Reports.

P. 432. He brings me over the Coals, in a bewitch'd sort of a Rage, and beyond the Transports of his former Fits. He pronounces me a *false*, *rude* and *rash*, Writer; and, amongst other hard Names, calls me a *Member of Convocation, who knows as little* of the Constitution of that Body as Dr. *Wake* himself does. I cannot see how, upon his own Princi-

(a) See the Postscript to a Second Letter about the Execution of the Parliament-Writ for the ensuing Convocation.

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ples, he could ever think me a *Member of Convocati-on*; since he appropriates his Parliamentary Synod to the Province of *Canterbury*. That I *know as little of these things as Dr.* Wake *does*, I shall willingly allow to be a great Truth: But I am loath to believe that he has drawn my Picture so exactly true in the following parts of that Page. When I say that the King's Writs commanded the Bishops to attend, *accompany'd with the Priors Archdeacons and Proctors of the Clergy*; he saies, I would endeavour to perswade the World that *all the Priors were summon'd and no Deans*. Not I; believe me, Sir, I had no such Thoughts. I know not how the *Deans* came to be omitted in my List: But, in good Truth, I meant them no more harm than he himself did, when (p. 219.) he likewise forgot them in his Explication of the *Cleri Majores*; where he only reckons Abbats, Priors (whether *all the Priors* or no, he best knows) and Archdeacons. *But how*, saies our good natur'd Friend, *can we expect a true Account of Writs from him who gives so false an one of the Books they are contain'd in?* The assign'd Reason for this heavy Charge is, because I affirm that (in *Dugdale*'s Book of Summons) *we shall find like Mandates for the Clergy and Commons as for the Nobility*: Which, as far as my poor Apprehension reaches, is most literally true. Had I said there's an equal Number of Precedents, in each kind, it had been indeed a *false* Account; but when I only assert that the Mandates for the Clergy and Commons, are *like* those for the Nobility (calling Them in *like manner*, to the Parliament, as the others do the Lords Temporal) I cannot possibly discover any Errour I am in. *Two Writs*, he acknowledges, *there are in it for the Commons*; *but* (as he goes

on,

on, very ſurprizingly) *not one for the Clergy, properly ſo called, that is, for the whole Body of them.* This Gentleman's Brains and mine are not figur'd alike. If *totus Clerus* be *Latin* for the *Clergy properly ſo call'd*, or (as he explains himſelf) *the whole Body of them*, there are certainly ſuch Mandates as I have mention'd, and ſuch as he denies to be there. If he means (as I cannot imagine what elſe he can mean) that the *whole Body of the Clergy* is not call'd, becauſe ſome of 'em are permitted to ſend up their Repreſentatives; he might as well have told me that neither is there ſo much as one Writ for the *Commons properly ſo call'd*, ſince every Individual Free-holder and Inn-keeper (in the ſeveral Shires, Cities and Buroughs) is not particularly Summon'd. One that Writes at this rate will never perſwade me to believe that he does *not give his Characters* (as he diſputes) at *Random.*

P. 447. I had ſaid, out of the late Printed Catalogue of the *Cotton* Manuſcripts, that a Journal of the Tranſactions of *both Houſes* of Parliament (from the beginning of *Henry* the Eighth's Reign) was drawn up by *R. Bowyer*, and is ſtill extant; which is certainly true: And he pretends to contradict this by affirming that we have no *Journals for the Commons* (meaning only as *Seperate* and *Diſtinct* from thoſe of the Houſe of Lords) higher than the Firſt of *Edward* the Sixth; which, for any thing I know, may be as true: But 'tis as little to his Malicious purpoſe as the reſt of his Impertinencies.

I have now, Sir, done (for ever, I hope) with Mr. *Atterbury*'s Objections. They, from whom I look for ſuch future Aſſiſtances as will enable me to perfect the Work I have undertaken, are Men of another ſort of Temper; and will give me their Inſtructions in another Manner. Senſible of the Common Infirmities of

Human Nature, thy will meekly and Compassionately reprove those Mistakes in me to which they sometimes feel themselves as lyable as I am: An obliging sort of Treatment, which (I think my self engag'd to own) I have had from Mr. *Strype*; whose Memoirs of *AB. Cranmer* have been unfairly represented, my Thoughts and Pen unwarily running into a Character which properly belong'd to the (*a*) Life of another Metropolitan, publish'd about the same time.

I must now turn my face towards *Scotland*: Where (by the way) the Man that should dare to publish such a new and false Exposition of a Statute-Law as Mr. *Atterbury* has ventur'd to give us of the 25 *Hen.* 8. would immediately be adjudg'd guilty of *Leasing making*; and I need not inform so knowing a person, as he pretends to be, what would follow upon such a Sentence. The Laws of *England* are perhaps a little better humour'd; but neither will they long endure such a Load of Jest and Poetry as this merry *Preacher* seems to be bringing upon them. But, leaving the Laws to Shift for themselves: Since he has (in a most Familiar manner) accus'd me of taking Things wholy upon Trust in my *English* Library, I cannot (Sir) but think my self concern'd to let you and others know, that there are very few Books, either in Print or Manuscript, Records, Medals or Coins, whereof any particular Account will be given in the *Scotish Historical Library*, now going to the Press, which I have not seen (as we *English-men* use to express it) with my own Eyes. *A very few*, I say, they are which have been only describ'd to me by others: And you will be satisfy'd that herein I have depended upon much better Judgments than my own, when I tell you that my Enquiries at Sir *John Cotton*'s Library were answer'd by Dr. *Thomas Smith*,

(*a*) B. *Hacket*'s Life of AB. *Williams*.

at my Lord *Longuevil's* by Mr. *Wotton*, at *Lambeth* by Mr. *Gibson*, &c. In *Scotland* I had every thing laid before me that I could either enquire or wish for. The Honourable Society of the College of Justice were so obliging as to allow me an Access to their rich Treasury of Manuscripts, at all Hours Ordinary and Extraordinary; and the most eminently Learned Sir *Alexander Seton* of *Pitmedden* (a late Lord of the Session) kindly imparted to me some of his own choice Notes on the Law-Writers of that Kingdom. What Coins were wanting in my Lord Archbishop of *York's* Collection were supply'd by the Industrous Mr. *James Sutherland*; whose complete Cabinet was always open to me, and whose kind services to the Publick (as well as his private favours to me) will appear in several Chapters of that Book. Above all, my best Acknowledgments are ever due to Sir *Robert Sibbald* Knight and Dr. of Physic, who, with an unspeakable Generosity and Frankness of Temper, communicated to me all his own Collections which any way respected the Subject-Matter of my Book, and pointed out to me many other useful Helps in the hands of (my worthy friend) Mr. *Robert Wudrow*, Keeper of the Library at *Glasgow*, and others. By the Assistance of such excellent persons as these, I am now enabled to furnish the Publick with (at least) the first Lineaments of a *Scotch Historical Library*; which I shall give in the following Method: *Chap.* 1. Of the Writers on the General and Special Geopraphy, Natural History and State-Government, of the Kingdom of *Scotland*. 2. Of the General Historians of that Nation. 3. Writers of the Lives of their particular Kings. 4. Ecclesiastical Historians, General. 5. Histories, *&c.* Of their Bishopricks, Monasteries and Universities. 6. Biographers. 7. Law-Books and Records. 8. Medals and Coins.

I.

I need not, Sir, acquaint you what a Toil and Expence the very Collecting of those Materials has brought upon me; nor how much Trouble I have had in the Composure: And 'tis but a discouraging Prospect (after all) to see so many Men of Gravity and good Learning, to whom I thought my Labours might have been chiefly useful, caressing an empty Misrepresenter of our Antiquities, Histories and Records, and Patronizing an Ambitious Wretch in his Insolent Attempts against our antient and Apostolical Church-Government. This is doubtless a pleasing and sportful Entertainment to such as have long desired to see us Magnifying our Ecclesiastical Liberties, and renouncing our Obedience to the King, in order to a yet farther Impropriation of our Revenues: (a) *Neque aliud sane* (saies one of the many good Authors quoted for Mr. *Atterbury*) *magis in hac tam bene constituta Ecclesia* Anglicana *timendum atque cavendum est, quam ne Clerus nunc, cum maxime in Verbo et veritate laboret, summaque Observantia principi pareat, Profusorum atque decoctorum prada ac direptioni proponatur, et Imperitorum Conviciis atque Contumeliis proscindatur, Populoque fiat Ludibrio et Contemptui. Quod si contingat, gravius Dei flagellum, multoque atrociora Tempora expectanda sunt quam illa* Mariana *fuerunt.* That God (in his mercy) may avert the Evil of this prediction, is the hearty Prayer of

SIR,

Your most oblig'd and affectionate Brother

W. NICOLSON.

(a) Antiq. Brit. p. 358.

FINIS.

